

Syn. 8. ²⁵ 105

¶ An Exposition
of the. 4. Chapter
of S. Johns Revelation, made by
Bar. Traheron, in sundry Rea-
dings befoze his countrie
men in Germany.

Wherein the Providence
of God is treated, vvith an
answere made to the
objection of a gen-
tle aduersarie.



C^x 13-11-2

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To master Ro. Parker, and
to maistres Anne his Godly wife,
exiles for Christes cause, Bar. Trahe-
ron vvisheth encrease of
Gods Grace.



While I laboured to comforte my
selfe, and other in the considera-
tion of Gods Prouidence, you
knowe howe one put in his fore,
& assayed to impugne some part
of that that I had spoken. And
though by your procurement vve met together,
and after some debating agreede vpon the chiefe
pointes, that before seemed to be in controuersie
betwene vs, yet afterward it liked him to shewe
certayne reasons against my affirmation, either for
exercise of learning, or because he vvould be bet-
ter confirmed in the truth. Nowv considering that
the matter is of great vveight and importaunce,
and somevvhat scrupulous in this vveakenesse of
mens capacitie, and subiecte to the reprehensions
and cauillations of licentious heads, lest any thing
should be bruted othervvise than I spake, I haue
thought good to put in printe all that I saide in
your presence, that all men may knowe, vvhat my
meaning is, not by reherfall sermons, but by mine

ovvne vvriting . And in this behalfe I haue
partly folloved the counsell of M. Gilbert Bark-
ley, vvhome you know I haue in due reuerence,
for his greate grauitie, and singular integritie of
life. This poote frute of my studies I dedicate vn-
to you my most entierly beloued master Parker,
and to the right worthy matrone your vvife. For
seing the perfecte sincere loue, that should be be-
rrvene all married folke, shineth most niotably in
you, I vvould not fundre you in this place, vvhom
God hath so ioyned and made one in all good
things. I haue iudged it also my dutie forasmuche
as the bovvells of the saincts haue bene, and be
dayly refreshed by you, to render this testimonie
of your singular godlynesse, and of my good af-
fection tovvards you in the sight of the vvorlde.
God almighty confirme, and augment in you the
knowvledge of his trueth, and loue of righteous-
nesse, and blesse my beloued, VVentvvorth, Pere-
grine, Anne, and Cecile your children, that they
may follove the godly stepps of their Pa-
rentes, and that the mention that I
make of them in this place,
may be a spurre vnto
them here af-
ter to set them forevvarde in the 'loue of
true Religion, and innocencie
of life. Amen.

The first Reading.

 **A**s the vision which Ezechiel saw, and describeth in the first Chapter, serveth to this end, to teach that the greates miseries and calamities which the Jewes suffered by the force & oppressio of Nabuchodonosor and the Babilonians, came not vppon them by chaunce, but by the ordinaunce & prouidence of God, so this vision whiche S. Iohn most liuely setteth before vs, sheweth in like maner, that the decay and ruine, the afflictions, and persecutions of the Church in this latter time, and what soeuer is done in the world by Antichriste and his members, is not tolled at auenture by hap, but gouerned by the hande, and certayne prouidence of God. And it is right necessary for vs to knowe, that fortune and
A.iii. chance

chaunce rule not the roste in mens
matters , ruffling and toumbling
all thynges confusedly , as Epi-
cures Disciples thinke, but that
G O D is the orderer , disposer,
and gouernoure of all the thinges
that bee done in the worlde. For
it is not possible for vs to quiet oure
selues when wee consider the long
and greate prosperitie , and luckie
successe of false teachers , of Chri-
stes open and professed ennemies,
of most vngodly, cruell, barbarous,
and wicked men , vnlesse wee bee
stayde with this , that G O D ru-
leth , ordzeth , and gouerneth alto-
gether , and therefore that there
shall bee an ende of the raging of
tyrannous persecuters , and that
the gouerner of all , shall tourne
all to the iuste destruction of the
wicked, to the comforte of hys cho-
sen, and to the aduauncement of
hys owne glorye. Agayne, if wee
looke

looke bppon oure priuate state, and
call to counpfe oure frailtie, and
infirmities, the manyfolde disea-
ses and miseries wherevnto we
are subiecte, what comfozte can
wee haue, or what ende of mour-
ning and sorrowe, if we be not per-
swaded that Goddes Prouidence
reachech vnto vs, and ordzeth all
that commeth bppon vs, not as se-
meth vnto vs, but as he knoweth to
be best for vs?

But here I muste warne you of
two notable faultes. One is of
them, whiche when they heare vs
saye, that all thynges comme to
passe by Goddes Prouyden-
ce, theynke, and affirme, that wee
teache that G O D is the authoz
of all the sinfull actes that are done
in the worlde. Whiche is moste
false, moste horrible, and de-
testable,

A.iiij.

testable, either to be spoke, or thought.
For it is as impossible for God, who
is altogether good, to be the author
of euill, as it is impossible for him to
leauē of his godhed, and to be no more
God. We say then constantly, and
with all behemencie of minde, that
God is the author of no euill, and we
meane it not so, that bycause God
worketh it, therfore it is good, thogh
of it selfe it be euill, but we mean, that
he is in deede the proper worker, and
cause of no euill, that euill and sinne
spring not from him, but from the de-
uill, and from vs, and that he is sim-
ply, and merely the autor & worker
of good thinges only, both when he
worketh by himselfe, and when he
worketh by & in vs. And yet we saye
that nothing commeth to passe with-
oute him, & that he ordzeth, disposeth
tēpereth and bringeth forth to lighte
all the euill actēs that are done in the
wozld. But it is one thing to vtter, to
bring

bring forth, to dispose, and order mens
euills, & it is another thing to work,
and to cause euills in men. It is one
thing to make an instrumente euill,
and it is another thing to vse an euill
instrumente, being alredy so made by
an other. To make an instrument euill,
is euill, to vse an euill instrument, is
not euill simply, yea to vse an euill in-
strument to good ends is good. Sa-
tan and our owne will hath made vs
all euill instruments. God though we
be now made il instruments, bleseth vs
well. Sathan, and oure owne will
hath wroughte and caused wicked-
nesse in vs all, God moderateth, re-
presseth, stirreth vp, & bringeth forth
the euill, that Sathan and we haue
caused in our selues, so that we vtter
no parte of the euill that is in vs by
Sathans enuie and our owne faulte
and follie, but where and when it
pleaseth God the gouernoure of the
vniuersall world. And thus I trust, it

is not harde to bee perceyued, that
though nothing come to passe be-
sides Goddes Providence, yet hee
is not the authoure and worker,
and very cause of anye manner of
euill and sinfull acte. For hee wor-
keth not euill in oure hartes, but
fynding euill there already wrou-
ghte, hee either stoppeth, and re-
presseth the same, or stirreth it vp,
and bringeth it forth, and ma-
keth it knowne to the worlde, as
hee knoweth to make moost for hys
giorye, and for the profite of hys
chosen.

The other faulte is of them,
whiche acknowledge G O D to
bee the ruler, and gouerner of all
thynges, and yet they finde faulte in
his gouernemente. For they aske
why G O D prouided not other-
wise in the beginning, than that
Sathan shoulde bring manne to
transgression: why hee stopped not
hys

hys enterpryse at the firste , for so
shoulde there haue bin no euill in the
worlde, or why now he doth not de-
stroy all wicked men, all the aduersa-
ries of his sonne at once, or make
them all good men, that we mighte
liue a quiete, happie, and pleasaunte
life withoute miserie, withoute mur-
muring, without filthines of māers,
in all puritie, and godlinesse, wheras
now the world is full of calamities,
full of plagues, full of vile acts, full of
false doctrine, idolatrie, and supersti-
tion, Antichriste preuailing euery
where, making hauocke, beating
downe, and stamping vnder hys
feete all that is good and godly.
These men woulde haue **G O D**
and hys doinges subiecte to theyr
iudgementes seate, and whatsoeuer
they cannot comprehend wyth
their wittes, they can finde no rea-
son nor goodnesse in it. They will not
make their iudgementes agree to
gods

gods doings, but they will haue god
to make his doings agree to their
iudgements. But what if God will
not do them that honoure, vntill they
can shewe themselues as wise as
he is :

Shal a cunning artificer alter his
worke, bycause a folish vnskillfull mā,
can seme to himselfe to find a fault in
it : No man in this life can attaine to
a full reason of gods doings. But we
shall see in this part of the scripture,
that they whiche are nowe departed
oute of this life, and liue in a better
life, find that god hath done al things
most wisely, iustly, and orderly, wher-
vnto they coulde not fully attaine,
while they liued in this worlde. But
though I saye, that men in this lyfe
cannot attayne to a full knowledge,
and reason of all gods doings, yet I
denie not, but that they haue some
knowledge, and se some reason in his
doings. For touching the first questi-
on,

on, if God had hindred Sathans enterprise at the beginning, then Sathans wickednesse and mans frailtie, the gods righteousnesse in punishing sinne, and his most wonderfull goodnessse in the long purposed before, and now performed incarnation of hys sonne, coulde neuer haue bin knowne. And touching the second question, that he now suffereth Antichrist to make such an hurley burley and confusion in the worlde, therein his wisdom and righteousnesse appereth plainly in bringing to light the outrageous naughtynesse of men, and in striking the reprobate with deserved blindness. His mercy also and goodnessse shieth forth most clerely in sauing & preserving his chosen, in the midst of all errors and blindness, in the midst of all stumbling blocks and dangers, which is no lesse to be marvelled at, than the sauing of the noble children of the Hebrewes, unhurte in
the

the hot burning ouen. But now that
I haue shewed you the ende of this
vision, wyth some answers to the
obiectiōs of men, either bngodly or
vblearned, I will briezely shew you
the summe, and so come to a more
particular consideration of the texte.
This is the visiō in summe. In hea-
uen there appeareth a throne of im-
periall maiestie: Vppon this throne
there sitteth one holding a booke in
his righte hand sealed with fīue sea-
les. A lambe as it were slayne, is as-
sociated and ioyned wyth him, that
sitteth vppon the throne, whiche re-
ceiueth the booke, and openeth the
seales thereof. Out of this throne
there proceedeth a seuenfolde spi-
rite, whiche sheweth forth his won-
derfull power. Before the throne
there is a glassie sea, cleare, and chry-
stalline. The throne leaneth vppon
foure beastes, whiche haue eyes, and
wings. Then a grene rainbowe like
an

an emrod compasseth the thzone, as
it were a garlande. In a circle aboute
the thzone be. 24. seates, and in them
sitte 24. elders crowned, and clothed in
white garmentes. This is the
summe of the vision, which requireth
a more particular declaration. But
firste wee must speake somewhat of
those things which Saincte John
setteth before thys vision, which he
so cunningly painteth forth. Thus
he speaketh before:

After these thinges I sawe. Saincte
John sawe other visions before, de-
claring to him, how the Lord Iesus
raigneth in his Church, and gover-
neth it, what preceptes, what ex-
hortations, what chastisements
he bleth in it: and agayne what
the dutie of the Church is towarde
hir Lord, and king. All whyche
thinges are described in the former
chapters.

I sawe

I saue. That is, a vision appeared
vnto me.

And behold a dore vvas opened in heauē.
where a dore standeth open, men may
enter in. So by this spech, S. John
signifieth, that he was admitted into
the contēplation of heauenly things.
Wherein the great goodnesse of God
is set before vs, who boutsafeth to
open the dore of his secreete closet to
a mortall mā. But see the same good-
nesse yet more declared. For many see
a kings priuie chamber dore open,
and yet are afeard to enter in. Such
feare and bashfulnesse might happen
to S. John, and therefore God com-
forteth him, and maketh him bo de.
For he saith:

And the first voyc: that I heard vvas as it
had bin of a trompe speaking vwith me, and
said come vp hither. Hentie Bullinger a
very godlye and learned man, thin-
keth that this voice, was the voice of
Christ, which I like wel. If you wil
take

take it rather for the voice of an Angell, I will not contende therein, so that you vnderstande that the Angell spake vnto John after this sorte, by the appointment of Christ. For whether the Lord shew his goodnesse to vs by himselfe, or by his creatures, it is all one. All proceedeth from him, and therefore he is only to be glorified. The voice was like the sounde of a trompe, whereby is signified that it was no faint thing, but mightie in working, and able to take away all feare, and to persuaade thoroughly.

Come vp hither. The nature of earth is, to fall to the earth, and not to rise bpwarde. We should neuer rise from the earth, vnlesse god did call vs, and raise vs bp. But if we will consider God and his works, we must ascend, we must flie bp far aboue the earth, farre aboue our flethe, and our owne reason to. That Bullinger saith that we must purge our selues from earthly affections, if wee will beholde

heauely things, it is very good sence
also.

And I vwill shew thee vwhat shall be done
hereafter. That God voutsaletly to
make men priuie to his doings, it is
a goodnesse neuer thought vppon, ne-
uer commēded enough. Whiche thing
he shall soone perceyue, that conside-
reth what God is, and what we are,
his exceeding great maiestie, and our
exceeding great vilenes. Which mat-
ter I wil not now enlarge, but leaue
to your consideration.

This would be well noted, that he
saith, that he will shew him things
that must be done afterwarde. For
some expound the things that are spo-
ken hereafter, partly of things done
vnder the old testamente, and partly
of things done vnder the new. Which
muste needes bee an error, and leade
men into wrong opinions, making
them begin at a wrong end, sith hee
saith plainly that he wil shew things
to be don, after the time that he spake
with

with him, & not things done before.

And straighte vway I vvas in the spirite. I was so occupied and deteyned altogether in the spirite, as if I had had no body, as though I had forgotten all bodily and earthly things. Or the spirite of God came vppon me and possessed me, or as Bullinger writeth, I was in a spiritual cōtemplation, and rapte in spirite. That he saith, straighte way, hee sheweth the mighte and efficacie of the voice that spake vnto him.

And behold a throne vvas sette in heauen. Gods throne is often spoken of, and described in the scripture. For Esay saith in the .6. Chapter, that he sawe God sitting vpon a throne high, and aduāced, & his traine filled the tēple. &c. In the first chap. of his propherie Ezechiel saith: that he saw in Heauen as it were a saphir, & the likenesse of a throne. And he repeteth the same in the .x. cha. Daniel in the .7. cha. He w^reth that he saw gods throne glistring
B.ij. like

like fire, and the wheeles of it sente
forth fiery flames. But Gods throne
is no where Described so fully, so liue-
ly, and with so cunning and pleasaunt
words, as in this place. What this
throne signifyeth, we may easily ga-
ther out of the words of king David,
for thus he singeth in the .9. Psalme:
God shall remayne for euer, he hath
made ready his throne to iudgement.
And he shall iudge the world in righ-
teousnesse, & decide the peoples mat-
ters with equitie. So then we vn-
derstand by the throne, gods imperial
gouvernemente, and his iudiciarie ad-
ministracion. This throne is not in
earth, but in heauen. For God ruleth
not after any earthly manner, but af-
ter an heauenly manner. Neither is
his iudgemente and gouvernemente
corruptible, and subiecte to an ende,
but as David saith: he remayneth a
iudge, a ruler, and gouerner for euer.
For in the Hebrue tong, to iudge, sig-
nifieth, to order, to rule and gouerne.

And

And vpon the seate there vvas one sitting.
You knowe that it is God and hys
sonne, that sitteth vppon this throne,
j. administreth, ruleth, and gouerneth
all things.

And he that sate vvas in sight like a iaspis,
and a sardine stone. By the colours of
two precious stones the nature of
God is some wise shadowed to saince
John, and to vs. Plinie writeth that
a Iaspis is a grene stone, which is a
fresh, and a pleasant colour, and the
colour of many things that are lusty
and liuely. And therefore writers vnder-
stande thereby gods perpetuall
continuance, his incorruptible and
immortall nature, as Dauid saith:
thy yeares shall not be ended. And
not only that hee is the euer liuing
God, and continueth euer in life hym
selfe, but also that he giueth life to all
other liuing creatures, and preser-
ueth the in grene and lustie freshnes.
A Sardine hath a fierie colour, and
may expresse vnto vs gods soe iudg-
ment,

ment and vengeance hypon vntrepentant sinners.

And a rainebowe vvas aboute the throne like in sight to an emrod. It is maruaylous comfortable to vs, that gods throne is compassed aboute with the rainebowe. For the rainebowe is a sacramment of gods perpetuall mercie, and of his most gracious couenāt made with vs. Who might abide the iustice and severitie of gods throne, if it were not compassed with mercie? For as Dauid saith: if God woulde obserue iniquities according to hys righteousnesse, who shuld stand? But hee hath set his rainebowe and sacramente of mercie so round aboute hys throne, that his eies can neuer be off from it. He can tourne his sighte no way but he must see it. And therefore now we it is not to vs a terrible and dreadful throne, but (as saint Paule saith) it is a throne of grace, whereto we may appoche with boldnesse, and finde ready healpe. The colour of
of

of this rainebowe was like the colour of an emrod, which is the most freche and pleasaunt colour that any stone hath. For in dedde there is nothing so delectable & pleasaunt to vs, as gods couenant of grace, & mercie. And this couenāt is euer grene, & endureth euer to the behofe of the chose.

And aboute the thronie vvere. 24. thrones. &c. That the. xiiii. elders sat vppon thrones, for the greeke worde is all one here, and when mention is made of gods throne, and that they were crowned, I thinke in dede that by the wee muste vnderstande with Bullinger, the company of Gods saintes departed out of this world, and now raigning & triumphing with the lord Iesus in heaue. And I thinke that an allusion is made, and a regard had to the kings of this world, whiche haue their counsellors, & noble men sitting about the. For the scriptur describeth heauely maters to vs by such things as are in vze among vs. Bullinger

noteth that. xliii. is made of. xii. And
that the. xii. Patriarches signifie all
Israel, and the olde Church before
the incarnation of Christe. And the
christian Church was planted by
xii. Apostles, so that the number of
xii. comprehendeth the whole con-
gregation of the new people. And af-
ter this sorte, xliii. signifie the
whole triumphant church, consisting
of Jewes and gentils. These. xliii.
are apparelled with white garmets.
For Christe hath purged them, and
made them faire, and clothed them
with his owne puritie and righte-
ousnesse. They are crowned, for they
overcame Sathan, and his hellish
army, while they liued in this world.
And now they raigne as kings with
Christ the Lord in euerlasting glory.
That they sitte, Bullinger saith, it is
not ment, that they be iudges, but
they are said to sitte, bicause they rest
from their labors, and now haue qui-
et affectiōs, and be farre from troubles
some

Some passions of mind.

Howbeit I see not why mention should be made of thrones, if we shall not vnderstande, that they sitte as iudges. Not that we meane, that they iudge in steade of Christ, but we meane, that they iudge with him, that is to say, alow his iudgements, thinking the same thing in euery matter, that he doth, and reioycing in his doings. For the lord hath aduanced them to this dignitie, as to sitte with him in iudgemente.

For he hath made all his things common to his sainctes. His iudgements, he hath made their iudgements: his kingdome, their kingdome: hys raigning their raigning: and so forth.

Nowe by this description of the thrones, golde crounes, goodly garments of the sainctes departed out of this life, wee may vnderstande the greate glorie and felicitie, that they liue in.

Which thing shoulde comforte vs
B.b. in

in these our afflictions and miseries,
that we faint not, or be discouraged,
knowing that gods saintes passed
by the same, and now triumph in per-
petuall ioy. The olde heathen men of
great wits, taught the youth of their
time, that vertue dwelleth vppon the
top of an high hill, and that the way
to the hill toppe is very rough, labor-
some, and tedious, but when a man
is once come to the top, he shall finde
a goodly plaine, goodly greene me-
dowes, and all manner of pleasures.
We know, taught by a more certaine
scolemaster, that the way to heauen
is very straighte, and that thorough
many afflictions, we must enter into
gods kingdome. But when we bee
once come thither, it can neither be
spoken nor thought, what ioy, what
pleasure, what felicitie we shall finde
there. Wherefore sith the end of those
things, whereunto we are called,
bringeth so great glory, and so great
a sea of all pleasures and ioyes, wee
oughte

oughte not to be dismaide, bicause of
the difficulties, and irksome tedious-
nesse that wee finde by the way.
For we shal sone passe through the,
wee cannot long sticke in them. For
what is lōg in this life. Let vs ther-
fore guide by the lōpnes of our mind,
as Saincte Peter speaketh, and
presse forward to the price of the su-
pernall calling of God, in Christe Je-
su. Let vs with patience runne out
the race that wee are set in, fastning
our eyes vppon the author and fini-
sher of our faith, who for the ioy that
was set befoze him, sustayned and de-
spised the shame of the crosse, and
now is syt downe vpon the glorious
throne of God, and will leade vs the
same way, to like honour, glory, and
dignitie. Vnto God therefore, who
hathe sanctified oure trauailes, oure
crosse, and our miseries, and made the
issue and end so happie and blisfull, be
al glory and honour for euer. Amen.

The next Sunday after this lecture, one
of the company seemed by circumstances to
improne some parte thereof. But when we
had conferred together, we fully agreed.
Whereupon I uttered this declaration
following.

The second Reading.

IT is very certayne, that
not only vnbridled wan-
ton wittes of vngodly,
wilde, fanaticall, arrogāt
and proud spirites, spoyle
themselues in mocking of gods pro-
vidence, but also that the weake, vn-
learned, and vnexercised mindes of
some godly folke, are troubled with
this, that whereas they heare, and be
taughte by the holy scripture, that
God is the ruler and gouernour of the
whole world, yet they see, that the de-
spisers, and contemners of God and
godlynesse, whome God hateth and
abhoreteth, prosper in the world: they
see

see that the godly whome god loueth,
are oppressed, and bily entreated: they
see that lies, fashod, violence, tyrannie
false and frātike opinions, idolatrie,
and superstition, raigne euery where,
and truth, rightousnesse, vertue, and
all honestie, is trodden vnder foote,
and lyeth wounded, maimed, and
mangled in the mire of the streates.
Yea not only the weake are offended
herewith, but also some farther
grovone, and more exercised, and en-
dued with greater knowledge, be-
gin to stagger, and to doubt, whether
the world be gouerned by gods pro-
vidence, or whether all thinges bee
tumbled, and tossed by chance, when
they see in how great wealth and fe-
licitie the vngodly liue, and how the
godly worastle and tugge continually,
with all manner of miseries, and ca-
lamities. For Asaph confessed, that
his sete were almost ouerturned, and
his stepps slidden, when he sawe the
peace. i. the prosperite of the vngodly.

He

He was so high a fall that he was almost com to this, to say, I haue plainly clenfed my harte in bayne, vntill he entred into gods holy places, considered more depely his prouidence, and so perced farther, and vnderstode the end of the vngodly, how god had set them in a slipperie place, to gyue them a more shamefull fall. And therefore, that is to be noted, he confelleth that before God had admitted him into a farther vnderstanding of hys prouidence, while he followed his owne witte in considering the affaires and happs of the world, he was a very beast before God. Jeremy also, thogh he acknowledge, that the world is gouerned by gods prouidence, yet he cannot comprehend by his wit, but that things mighte bee done better. For thus he saith: Thou art iust lord, if I shuld cōtend with thee. By these words it appeareth, that he acknowledged gods prouidence, in gouerning the world. For why should hee com-

complaine to god, about those things
wherewith god shuld haue nothing to
do, if the world were not gouerned by
him: Or why should he acknowledge
god to be iust in those things, wherewith
he is offended, & troubled, if they were
not ordred by him: For these words,
thou art iust Lord, if I shuld contend
with thee, signifie as much as if hee
shuld say, I know lord, that all things
are gouerned by thee, & come to passe
by thy prouidence, & that thou hast a
iust reason in all thy doings, but I can
not se it in many things, & namely in
the prosperitie of the vngodly. For it
foloweth. Yet I wil speke iudgements
with thee, that is, yet me thinketh some
things go not right. Why is the way
of the vngodly prosperous, why bee
they happy, & liue in al welth & iolitic
that trasgresse transgression, that is,
whiche bee extreame, and exceeding
great transgressours of thy lawes.
This is the thing, that troubleth
the Prophete, that seemeth not right.

For

For it seemeth to mans reason iust,
that God should aduance and pro-
per his friends and faithfull seruants,
and not such as despise him and his.
But it is well, that hee acknowle-
dgeth that God is iust. For thereby he
confelleth, that there may be some-
what more in the matter, than hee
could attaine vnto.

And yet he is angrie with himselfe,
that he could not perceyue the reason
of it. If this happened to so notable
men, to men furnished with so excel-
lent graces of God, to men so much
exercised in spirituall matters, it is
more certaine, that weake, and vn-
practised minds, would be offended,
troubled, and amased with this, that
Antichrist should oppresse gods mini-
sters, ouerthrowe, and almost quench
out the gospell of Christ, and all true
doctrine, set vp, and blase abrode false
religion, thorough out all the world,
and triumph in his mischief, not a
few days, but many hūdzred years.

Because

Glasse this must needs be vnder-
ferable to many; and make them to
live; and doubt of gods providence; it
pleased God to shew aforehand, by
other his prophets and Apostles, and
by this his faithful servant Sancte
John, that these things should come
to passe, that all men might knowe,
that they fall not in by chaunce, but
be governed and ordered by his wis-
dome & foreknowledge; and so arme
themselves with patience, in such o-
therly warre issues, as they seme to vs:
considering that God doth all things
most wisely and wisely, to his owne
glory, and the furtherance of his cho-
sen. If you will knowe the causes;
why God hath appointed and orde-
ned that Antichriste shall rise, and see
by his hosties, and beate downe the
true Church, and stablish his counter-
faite priesthood, his kingdome of sha-
uelling, his Hierarchie, nonrie, and of
his poperie, his false doctrine, and o-
pe beastly errors, seech the scriptures.

C. j.

And

And if you find causes ther expressed,
see that ye reuerere in the gods wise-
dom & righteousnes. As in dede some
be there expressed, as I doubt not but
you shal heare at large, whē your bro-
ther shal come to that place in the .ij.
epistle to the Thessa. If you find not
all there expessed, or bee not satisfied
with the that be there expessed, crie
out with S. Paul: O the depenelle of
the riches of the wisdom & know-
ledge of God &c. But yet there is one
thig more, that troubleth many wits
nowe adayes, wherin perchance they
may be satisfied, or somwhat quieted,
& that is, how it cā be, that al things
come to passe by gods will, and ordi-
nāce, & yet many things in the world
be done against his word, and against
his will. It is no maruaile, if this be
hard to vnderstād. For S. Augustine
graunteth, that it commeth to passe,
by a wonderful, and vnspekeable mā-
ner, that that commeth not to passe
beside gods will, that is done against
his

his will. But ye shal know, that whē
mē do euil works, cōcerning the faule
& vice of their acts, they do that, that
is against gods will, but concerning
the end, and that, that god will turne
their euil acts vnto, they do the thing
that God will haue to be done. And
therefore, S. Augustine saith, very
profoundly and learnedly: These bee
the great, wonderfull, and exquisite
works of God, that when mā's, & an-
gels nature had sinned, that is, had
don, not that he would, but that they
woulde, even by the same will of the
creature, wherby that was don, that
the creatur wold not, be fulfilled that
he wold, bling well euē euil thigs, as
supremely good himselte, to the dāna-
tiō of thē whōe, he iustly fore ordained
to punishmēt, & to the saluatiō of thē,
whome he mercifully foreordained to
grace. For as touching thēselus, they
did that God woulde not, but tou-
ching the omnipotencie of God, they
coule no way do it. For even in

this, that they did against gods will,
gods will was done upon them. By
these words he teacheth that though
God abhorre mens naughty and vic-
ked deedes, yet they come not to passe
besides his will and ordinaunce, tou-
ching the end and ble of them. For he
will make mens naughty deedes serue
to good endes, and vles. And therefore
the same author saith againe. When in
the last day Christ shall come to iudge
the world, then in the most cleere light
of wisedome, it shall appeare, that
now the faith of the godly hath, how
certayne, and ineuitable, and most ef-
fectuall Gods will is, howe many
thinges he can doe, and will not, but
willeth nothing that he cannot do,
and how true it is, that is sung in the
Psal. Our God is in heauen, he hath
done what soeuer he would: whiche
surely is not true, if he would haue
some thinges done, and hath not done
them. There is not then any thing
done, vnlesse the omnipotēt will haue
it

ith done, either in suffering it to be done
or in doing it hymselfe. Hitherto
S. Augustine.

And that you may vnderstand, that
he taketh gods suffering, for gods or-
dinance, though God worke sundry
wayes, sometimes by hymselfe, and
sometimes by his creatures, good
and bad: he goeth farther, and saith
moreouer: Neither is it to be doubted,
but that God doeth well in suffering
to be done whatsoeuer is done it. For
he suffereth not this but by iust iudge-
ment. Though the those things that
be euill, inasmuch as they be euill, be
not good, yet it is good, that not only
good thinges, but also euill thinges
should be. For if this were not good,
that euill thinges also should be, they
should in no wise be suffered of the al-
mighty good. i. god. To whom with-
out doubt as easy as it is, to do what
he will, so easie is it not to suffer that
hee will not to be done. Out of these
wordes wee learne, that the diuine

man S. Augustine, vnderſtood, that al
the thingſ in the world come to paſſe
by the ordinance of God, & that gods
wiſedome was ſuch, & he ſaw it good,
that euil thingſ ſhuld be, & his power
ſuch: that he could tourne thoſe euilſ
to good. Now leaſt any man ſhoulde
thinke herbpō, that god is the authoz
of euil, he teacheth, that there is ſome
thing in mens actſ, not by gods pro-
per working, but by hys ordinance,
to a certain end, & by the proper wor-
king indeede of Sathā, & by māſ owne
naughtineſſe. For God wrought not
naughtineſſe in Adams hart fiſt, but
ordained, that Sathan moued with
his owne malice ſhuld tourne Adam
to euil, & worke naughtineſſe in him
thzough Adams own fault. And that
naughtineſſ al Adams offſpring, & po-
ſteritie draw frō him. Now then af-
ter this ſorte al men are made euill, &
full of naughty deſires. God the go-
uerner of the worlde will haue this
naughtineſſe, that lurketh in mens
heartſ,

hearts, to be betrayed, and brought
forth to light, whereby his owne wil-
dome, righteousnesse, & mercie may
be declared. So the he ordaineth that
this man shall utter in acte the lecher-
ous desires that lye hidden in his
harte, this his theuich, this his mor-
therous mind. And thus he ordzeth
all mens euill actes, so that nothing
cometh to passe besi de his ordinaunce,
but he is not the authoure and proper
worke of the euill, that is in mens
harts. If he did worke, and cause an
adulterous mind in a mā whose mind
was pure, and innocēt befoze, & then
moued him to utter the same in acte,
& dede, he shuld be the authoz of euill.
But if he worke not that adulterous
minde, but findeth the mind corrupte
and defiled by Sathan, & by the per-
son himselte, & then ordayneth where
& when and to what ends the same
shalbe made open to the worlde, he is
not the authoure and worke, but the
orderer, and disposer of euill. And

in this matter thus vnderstanded,
you shall knowe that all we, whome
it hath pleased God to appoint to
teach his word in this place, do agree.
For hee that saide, that it was not
gods will that Adam shoulde sinne,
went not simply and euery way, that
it was not Gods will, that Adam
shuld sinne, but he met that touching
the sinfulnessse of Adams acte, it was
not gods will, that he shoulde sinne,
but touching the end, and that, that
God would tourne Adams sinfull act
vnto, he graunteth that it was gods
will, that Adam shoulde sinne. This
much I thoughte good to speake a-
forehand, bicause Sainct Iohns vi-
sion leadeth vs to a consideration of
gods prouidence, and ordyng of all
things, that happen to the Church in
this latter time, wherein we cannot
walke safely, vnlesse wee knowe the
things that I haue tolde you. Now
to the texte.

And there proceeded out of the throne
light.

lightnings, and thundrings, and voices, and
lamps of fire burning before the throne which
be the .7. spirites of God. These words in
my opinion teach, that all the things
that are done in the worlde proceede
out of gods iudgemēt, & be the effects
of his spirite. When the mindes of
gods chosen be illuminated & light-
ned, when the wicked are frayed and
horribly stricken with gods threates,
as it were with lightnings: when
gods preachers thunder against the
cozrupt manners of the world: when
they send foorth the swete voices of
the Gospel: when they exhorste and
comforte: briezly when they shewe a-
ny grace and bertue, all this procee-
deth out of Gods throne, out of Gods
iudgement, and these be the mighty
workes of his spirite. Whereby the
prouidence of God is certainly set be-
fore vs in gouerning the worlde. For
by these speciall effects, we must vn-
derstande the whole. For if any parte
of the worlde, and mens doings bee
gouer-

gouerned by gods prouidence, the all
is gouerned by the same, litch there is
no inconuenience nor reason why hee
Should medle with part, and not with
all. For it agreeth neither with hys
goodnesse nor with his power, that
he Should leaue any thing buloked to
and vngouerned. And therefore the
scripture assigneth the least and most
cōtemptible works that be don in the
world to gods prouidence, as in he w
ing of wood, the falling of an axe from
the helue, whereby a man is slaine.
And in Moises tabernacle, not only
the golden table, the golden cherubs,
the golden arke, were made by gods
appointment, but also the gredicons,
the dishes, the spones, and the snuf-
fers, and such other base things. S.
John reciteth the chiefe workes of
God, thundrings, lightnings, and
voices, to giue vs a light to see al the
rest, and to make a way to enter far-
ther.

And seuen lamps burning. By these. 7.
lamps

lamps I vnderstand the holy Ghost,
his sundry gifts and graces, which
burne, are quicke, liuely, and busie in
working, giue lighte and comforte to
gods chosen without ceasing. This
is Moyses golden candlesticke, wyth
seuen candles burning continually.

V Which be the seuen spirits of God? The
seuen lampes be, that is signifie, and
represente the seuen spirites of God.
But how is it that he attributeth to
God. vii. spirites. For we know, that
god hath but one spirite, and that spi-
rite cannot be deuided and sundryed in
to partes.

Gods one spirit is called seuen spi-
rites, bycause hee is furnished with
seuen, that is, with sundry and innum-
erable graces. For seuen, in the
scripture is a perfecte number, and
signifieth fulnesse. So Gods seuen
spirites, is as muche to say, as gods
seuenfolde spirite, that is Gods spi-
rite full of all good giftes proceed-
eth from Goddes throne. i. is sente
in

into mens hearts, and worketh sundry effects in them according to gods iudgement.

And in the sight of the throne there was a glasse sea like Christall. The sea is variable, and vnsstable, sometimes calme, and quiet; sometimes troublesome, and raging, and therefore the worlde is expessed by it in the Scripture, wherein there is much tossing and turmoiling, great vnsstabilenesse, many wonderfull changes and turnes. This sea is glasse. Glasse is also very brittle, and may signifie the frailtie of the worlde. But because the sea is afterward likened to christall, & that both glasse & christall excell in clearenesse, I thinke that the sea is saide to be glasse, and christalline, because that all things that are done in the worlde, are open to gods eyes. For as in christall there is not a thing so little but that it may be sene, so ther is nothing done in the worlde so small, as that it can escape gods sight & knowledge.

ledge. This sea is before the throne,
that is, subiecte to gods iudgement,
rule, and gouernement. And therefore
fortune and chaunce haue no place
therem. Nothing is done inconfide-
rately, and at aduenture. Men do not
what they liste, but their doings are
subiect to Gods throne. The Medes,
and Persians did not what they li-
sted, nor put on weapons vpon their
owne bealle without god, against the
Babylonians, but as we haue in Esay,
the Lord commanded his sanctified
A. whom he had prepared, and he cal-
led his strong valiant soldiers, to ex-
ecute his wrath. Sennacherib the
King of the Assyrians did not what he
listet against the people of Ierusalem.
For God saide, that hee shoulde put an
hooke in his nostrils, and a bridle in
his lips, and bring him backe by the
way that he came. And what soeuer
he did against Ierusalem, hee did by
gods appointment. For thus saith
god in the .xix. of Esay: O Assy-
rian, the
rod

god of my furie, and the staffe of my
wrath. I wil send him to an hypocri-
tall people, I will commaund him a-
gainst the people of my indignation,
to spoile spoiles &c. Nabuchodonos-
sor did not what he listed, nor rose of
himselſe without God, against Sio.
For God saith in the .xxix. of Eſay to
Dauids citie: I will belege thee, and
assaulte thee by towres, and raise vp
heapes of earthe against thee. And of
the king of Babilo, he saith in the .xi.
of Jeremy. Thou arte my hammer,
and weapons of warre, I haue by
thee beaten downe nations, and de-
stroyed kingdomes: I haue by thee
beaten downe the horse, and his rider
&c. Seing then that men are subiecte
to gods throne, and do not what they
list, but be his instruments, scourges,
hatchets, and hammers, we oughte
patiently to sustaine our presente af-
fliction, and the great miserie of oure
countrie. And we may well conceyue
hope of comfote, and of better state,

considering that God hath also, an
hooke in the nostrils, and a snaffle in
the mouthes even of the vniuersall
oppressors of his seruants in England,
wherby he will drawe them another
way, and restraine their rage, when
he hath duly plagued the reprobate,
and sufficiently chastised his chosen.

Only let vs remove the causes of
these our miseries, namely, lothing of
Gods holy word, boiling lustes, idle
wantonnesse, and greedy desires of
wordly things, and we shal see shortly
Pharao, and his furious armie
drowned in the red sea. And wee that
haue long song morneful songs, shall
chaunge our tunes, and sing another
while ioyfully with Moyses, and
Miriam: The Lorde is our strength,
and oure praise, and he is our saluati-
on, this is our god, and we will mag-
nifie him, our fathers God, and wee
will aduance him. For this let vs
pray, to this let vs say: Amen, amen.

After

After this lecture, it pleased the partie
spoken of before to make certaine arguments
against mine assertion, whereunto here fol-
loweth the answers.

The thirde Reading.

My conscience beareth me
witness, that thorough
Gods grace, & goodnesse,
I haue taughte you the
truthe in this place, and
that I haue spoken reuerently of god,
and his works. I am charged indeede
with vnrererent speech. But alas,
what should moue me to speake vn-
reuerently of him who made me, whe
I was nothing: who saued me, whe
I was loste: who restored me to life,
when I was deade: who quitted me,
when I was to be damned: who rai-
sed me vp to Heauen, when I was
to be cast into Hell: who hath fed me
from my crable, and then most plente-
ously, when I was an orphane: who
also

also I am certaine, hath deliuered me
out of many daungers, the auoidance
wherof to procure, I had net her coun-
sel nor purpose, nor thought, in whom
now being chased out of my countrey,
and banished fro mine acquaintance,
and knowne friends, I finde sweete
comforte, and greate plentie of ioyes,
euen in the midst of teares. But the
manner of my speaking soundeth vn-
reuerently, though in my mind I may
thinke reuerently.

If this be an vnreuerent speech, to
say, that it was gods will, and ordi-
nance, that Adam shoulde sinne, then
this is an vnreuerente speech, to say,
that it was gods wil and ordinance,
that the Iues shoulde crucifie Christe,
and that Iosephs brethren shoulde sell
him into Egypt. But the holy Ghost
saith, by the mouth of his holy Apo-
stles, and primitiue Church, that the
Iues and the gentils came togither
to do whatsoeuer gods hand and pur-
pose had ordeyned to be done. And the

same holy ghost saith by the mouthe
of the right vertuous and holy man
Joseph : You sente me not hither
but God.

Howbeit, you must knowe, that
when we say, that it was gods wyll
and ordinance, that Adam should sin,
the meaning is not that God delight-
ed in Adams sinne, or that God allo-
wed Adams sinne, or that God was
the proper cause, or proper worker of
Adams sinne, but the meaning is,
that it was Gods will that Adam
should sinne, thorough Sathans en-
uie, and Adams owne faulte, not for
the sinnes sake, or in respect of the sin,
but for the end that he wold turne the
sin into. And that the whole matter,
that I haue taught you herin is true,
I haue a sure ground. For the scriptur
teacheth plainly, that all the things
that are done in the world, are gover-
ned by Gods will. The testimonie of
Salomon is playne, that God hathe
wroughte all things for himselfe, eue
the

the vngodly to an euill day. And S.
Paule speaking of Gods blinding,
and reiecting of the Iues, and recey-
uing of the gētils to mercie, pronoun-
ceth that al things are of him, by him
and into him. Jeremy reproving the
furious madnesse of them, that de-
nyed Gods Prouidence in his time,
maketh this Demaunde, with a sto-
marke. Who is hee that saith, a
thing is done, and G O D comma-
nded it not, that is to saye, ordayned
it not? The same Jeremy, when
the King of Babilon purposed to
inuade the Moabites, and beeing
nowe in his iourney, chaunged hys
purpose, and came againste Jeru-
salem cryeth out: I knowe Lorde,
that mans way is not hys owne,
neyther is it of manne too go-
uerne, and to directe hys owne
steppes.

And therefore Salomon saith
also, that mans steppes are guided
of God. And to teache vs certainly,

D. ii.

that

that nothing commeth to passe by
chance, and to remoue all matter of
doubting in this question, the same
Salomō teacheth, that those things
wherein hap seemeth moſte to haue
place, proceede out of the iudgemente
of God.

Lots ſaith, he, are caſt into the lap,
but the whole iudgemēt is from Je-
houa. How elegantly, and how dili-
gently, is this matter beaten into
mens heads, in the prophecies of E-
ſay: where God, after that he hath
ſhewed, that he woulde raiſe by king
Cirus, from the eaſt, to beate downe
Babilon, and to conquere many nati-
ons, to the confuſion of all Epicures
babling bande, asketh this queſſon:
Who hath wroughte, and done theſe
things? And aunſwereth therto him-
ſelfe: I Jehoua the firſt, and with the
laſt, ani hu. I am he. And in the .xlv.
Chapter, I the Lord, and there is no
more, framing light, & cauſing dark-
neſſe, making peace, and cauſing euil,
that

that is, warre, I Jehoua do all these things. Briefly, all the places of the Scripture that teache that God is the iudge and gouernor of the worlde, teach that all things come to passe by his will and ordinaunce. But this truth hath had aduersaries in all ages. For to go no higher S. Hierome though he haue some sentences, that seeme to make with vs, yet hee hath one sentence that putteth me out of doubt, that hee halted and wente to much awrie in this matter. For writing vppon one of the Prophets, hee saith in mockage, that some are so straight mainteyners of Gods prouidence, that they affirme that god knoweth how many flies & gnats there be in the worlde, whiche he thinketh to be to base a matter for God to bee occupied in. But how vntrue this is, you knowe that haue harde the lord Jesus, who is in Gods bosome and knoweth al his secrets, affirme, that the heares of our heads are numbred,

and that there falleth not a litle spar-
rowe vppon the earth beside the will
and ordnance of our heauēly father.
Neither maye you thinke, that God
knoweth flies and gnats, and litle
sparrowes with irksome tedious-
nesse, which is found in man, bycause
of his weakenesse. And therefore whē
the prophete Esay speaketh of Gods
prouidence, howe hee brought forth
the armie of heauen, that is to saye,
the starres, and called euery one by
name, saith thus. Why sayst thou Iac-
cob, my way is hid den from Jeho-
ua, and my iudgement shall passe frō
my god, that is to say, gods ordina-
ce extendeth not to me. Doest thou not
knowe, that the eternall God Jeho-
ua, who made the vttermoſt partes
of the earthe, is not werie, nor feleth
tediousnesse, or payne, and that his
vnderstanding cannot bee searched
out.

By these wordes Hieromes feare,
that God shuld be ouermuch vnseme-
ly bu-

ly busied with so smal things, is pro-
ued fond, and superfluous.

Well, such aduersaries the truth
had the. Howbeit it had also as strong
mainteyners.

For Saincte Augustine in the
same time gloriously, and inin-
cibly defended it, and to this daye
hee raigneth in it, as a mightie con-
querour of all them, that dare
hisse against it. The later scole men
thoughte not altogether amisse of
this matter. For they say, that all
things come necessarily to passe, not
by the necessitie of natural causes, but
by the necessitie of Gods ordinance,
whiche they call necessitatem consequentis.
Some Sophisters, that folowed af-
terwarde, delighting themselves in
thoplogike, and in braules, and
vaine subtilties, labored on the other
side to impugne the truth hereof.
And in our time the Popes peece of
ballard diuines, Eckius, and Diggh-
us haue taken the same thing in hand.

D. iij.

And

And not only Papists are busie here,
in, but also some professors of true re-
ligion, either because they be preposse-
rously fearefull, or because they haue
wanton idle wits. In this latter or-
der I counpte the harriehardharti-
ans in England. In the number of
the first, I put Philip Melanchthon,
who in the beginning, was very ear-
nest and free: but afterward when he
sawe the puerilitie of the raging
world, being a man naturally fearful
he began to giue place, and to beare
with the Papists in more things thā
this. Howbeit I thinke surely that
hee relented not altogether of feare,
but partly to winne the weak, whose
tender yōg stomacks could not brooke
so hard meate at the first. For he is
a righte godly man, and studious to
promote sincere doctrine by all mea-
nes. Melanchthon then standeth not
plainely with vs, neither standeth he
plainely against vs. For if ye marke
his writings thoroughly, he impug-
neth

neſh and beateth doune onely this;
that God is the authoure of ſinne,
wherein no man diſſenteth from him
ſaue the mad Manichees in old time,
and in our time men like to them, the
loſt Libertines. I thinke well, that
there be ſome other good mē, which
to auoide the offence of vnlearned
tender eares, forbear to ſpeake plain-
ly, what they thinke in this matter.
But Zuinglius & Decolampadius,
two lights of the world, Martinus
Lutherus, and Martinus Bucerus,
men of incomparable knowledge and
learning, Petrus Martyr, & Johan-
nes Caluinus, of which two the firſt
in ſundry ſciences, and in preſent rea-
diſſe and liueliſſe of witte excel-
leth all the men that we know in Eu-
rope, the other in eloquence, in hand-
ſome handling, and vnderſtanding of
the ſcripture, is a miracle to all men,
euen to the very papists. All theſe by
whome God hath moſt wonderfully
requed his truth in this latter tyme,
haue

haue expressely, plainly, fully, & strongly
not only affirmed, but also with
most pithie and sound reasons confir-
med the things that I haue taughte
you in this place, and at this presente
reherse vnto you. Nowe seing I haue
spoken after the meaning and maner
of the holy Ghost, and after the vnder-
standing of most godly and most excel-
lently well learned men, I trust you
will not thinke, that I haue spoken
rashly, or vnrerently of God and
his works.

I haue chosen in vnde purposely,
to treat such places among you, as
touch gods prouidence in governing
the world, partly to comfort my selfe
and you in this wooll time, partly
to shew the inconsiderate wilfulnesse
of the hardheartedians, and such
beggerly doctours in England. Nowe
some for exercise of learning, haue set
themselves against me in this my
trauaile, of whome I neede not to be
much asfraid, for two causes. First, by
cause

cause they bring not with them bitter-
nesse of minde nor hatred either a-
gainst me or against the truth. Se-
condly, because they fight with lea-
den swords. For against that that I
said for the thoroowe maintenance of
Gods prouidence, that it was gods
will and ordinance, that Adam shuld
sinne, they make this faine reason:
Adams sinne was iniquitie, but God
willeth none iniquitie, ergo &c. I an-
swere, that these logicians begile the
selues in doubtfull termes.

For to will, hath a double signi-
fication. For we may be said to will a
thing, when we allow it, or delight in
it. And so Dauids word, lo kaphets,
certainely signifieth, I should be thus.
englished: Thou arte not a God, that
hath pleasure in iniquitie. And wee
maye bee saide also to will a thing,
when wee delighte not in the thing
nor allow it, but ordaine it to be done
for some purpose. If these men that
bee oure aduersaries in disputing,
not

not in meaning, vnderstand by thys
word, to wil, that God delighted not
in Adams sinne, nor allowed it, so say
we. And then they fight against their
own shadowes. But if they meane
that it was not Gods decree and or-
dinance that Adam should sinne, for
another purpose I meane, thā for the
respecte of sinne, then we say they go
about to pull God out of his throne,
to spoile him of his power, and vio-
lently to wrest out of his handes hys
office of iudging and gouerning the
worlde. And they ascribe weakenesse
to god: For they so teach, that things
be done whether God will or no. The
second argument is, that God in for-
bidding Adam to eate of the frute,
declared his will to bee, that Adam
should not eate thereof. But if God
had bin in will, that Adam shoulde
haue eaten of the frute, that had bin
a contrarietie in God, ergo &c. To
this I say shortly, that God in deede
by his commaundement, testified to
Adam

Adam what his pleasure was, and
what he allowed, & againe what A-
dams dutie was to do towards him,
but this letteth not God to will, and
decree, that Adam through his owne
faulthe shoulde do the thing that God
allowed not in it selfe, but ordained
to be done, for the end that he would
tourne it vnto. Because God liked
not nor allowed Adams sinne, mighte
he not therefore ordaine it to be done
for some good end. Who hath gyuen
you suche authoritie ouer God to cut
shorte his power, that he shall doe no
more than pleaseeth you, or that you
can be content to iudge wel done: Lo
how terrible these weapōs be, which
breake in shivers, before they come to
the stroke. But now commeth ano-
ther mightie blow: hee that doth the
will of God, pleaseeth god, but Adam
in breaking the commaundemente of
God, pleased not God, ergo hee did
not his will. I pray you good friends
shoulde Adam please God in doing
Gods

Gods will, and ordinance with a fault
of his owne?

Senacherib did gods will, and
ordinaunce, in afflicting the peo-
ple of Jerusalem, but bycause hee
dyd it, with a faulte of his owne,
G O D plaged him, for doing that
that hee testifieth hee had appoin-
ted him to do. If you cannot per-
ceyue howe men may do gods de-
creed will, with a faulte of theyr
owne, impute it to your ignorance,
and wante of vnderstanding, and
thinke it not by and by, to bee false,
that youre measured witte cannot
comprehende. The nexte argu-
mente is like the former, God re-
warded not Adam with benefites,
ergo hee did not that Gods will
was to bee done. I will make the
like reason. God rewarded not the
Iues with benefites, for crucifying of
Christe, ergo it was not Gods wyll
and ordinance, that the Iues shoulde
crucifie Christe. But yet the holy
Ghost

Ghost saith, that they did, that gods hand and purpose had foreordayned to be done.

Biggbius the Papist, frameth the argumente thus. Adam in sinning, and the Iues in procuring Chriftes death, did that God would, and had ordayned before to be done, ergo they were not to be punished. For righte vnderstanding hereof, ye shall know, that God and wicked men, wil sometimes one thing, but not after one manner. Adams wyl was to sinne, and Gods wyl was, that he shoulde sinne.

But Adams will was to sinne, bycause hee would be equall to God, in knowing of good and bad.

And Gods will was, that Adam thorough his owne faulte shoulde sinne, to tourne Adams sinne to good, and to bring good out of euill.

The Iues wyl was to put Chriſte to deathe, and Gods wyl was, that his sonne shoulde dye.

But

But the Iues will was, that he should
die, bycause they would satisfie their
malice and crueltie vppon him, and
gods will was, that he should dye,
to raunsome his chosen, and so to de-
clare his inestimable goodnesse. S.
Augustine sheweth very handsomly,
howe God willethe the same thing
with a good will, that mē will with
a naughty will. An vnchristie childe
willethe the death of his father, whose
God will haue to die. They both wil
one thing, namely the death of the
mā, but they wil it not after one sort.
For the vnchristie sonne willethe it, to
enioy his fathers goodes, God wil-
leth it, to conuey him out of miserie,
if he bee one of the chosen, or duly to
punish him, if he be a reprobate. Is
this vnchristie then worthy to be re-
warded with benefites, bycause hee
wold the same thig, that God wold?
Nay surely. For he willed it vniustly,
to an euill purpose, and God willed it
iustly, to a good purpose. Boyes in
scoles

foles to practife their sophistry, make
the argumente, as handsomly, after
this sorte. That will, that agreeth
with Gods will, is good: the Iues
will agreed with gods will, for they
wold that Christ should die, and God
also wold that he shoulde die, ergo
their will was good. To this, wise
men aunswere, that the Iues will
agreed not with Goddes wyll, in all
causes, and in all pointes: and there-
fore it was not good, but extremely
euill. The argumente therefore is
naughte. For it is deducted ex causa
non sufficiente i. of a cause not sufficient.
But let vs peruse more of our aduer-
saries reasons. God made man to im-
mortalitie, ergo it was not his will,
that he should sinne and die. I aun-
swere, that this is not an absolute
speech, God made man to immortali-
tie, but a conditionall: God made man
to immortalitie, if he wold haue per-
sisted, and continued in the state, that
God made him in. When Jonas
E. s. seith,

saith, yet. 40. dayes, and Nimue shall
be destroyed: this speeche declareth
not Gods secreete determination, but
what shoulde folowe, if they did not
repent.

God saith to Abimelech, hauing
taken to him Abrahams wife. Lo
thou shalt die, for the womā, whom
thou hast taken. This seemeth an ab-
solute speech, but in deede it hath a se-
crete condition, whiche the scripture
afterward expresseth in these wordes.
Restore hir nowe to hir husbāde, if
thou restore hir not, (see the condition
expresed,) knowe that thou shalt
surely die. Yet these remayneth ano-
ther reason, that wold make any mā
to quake, if he had neither witte, nor
sparke of a mans mind. If you grante
not contingētiā say they, then ye af-
firme, that all things come to passe
by fatall destinie.

Here firste I must tell you what
contingens is. Contingens is that,
whiche though it be done after some
cer-

certaine sorte, yet hathe of it selfe,
and of his owne nature, that it
mighte haue bene otherwise done.
As for example, Julius Cesar ouer-
came Pompey. There is nothing in
the nature hereof, but that Pompey
mighte haue ouercome Julius Cesar.
The legs of the Lord Iesus of theyr
owne nature might haue bin broke.
Then we saye, that many things of
thesekindes, and of their owne nature,
be contingent, but touching Goddes
will and ordinance there is nothing
contingēt in the world, that is to say,
nothing in the worlde cometh to
passe, otherwaie than he hath deter-
mined; and ordayned. And so we say,
that Julius Cesar must needes o-
uercome Pompey; and that the legs
of the Lorde Iesus could not be bro-
ken by reason of Goddes ordinance.
But so we agree with the Stoickes,
that say, that al things come to passe
by fassall destinaie. Nay surely. For
those fond philosophers taught, that

all things come to passe by the copulation of causes wrapped one in another. And they made God subiecte to this order and rowe of causes depending one vppon another, after suche sorte, as Homer deuised his chaine, wherevnto hee tyeth Jupiter also. But we say not, that all things come to passe, for that the causes are so linked together, that one thing necessarily draweth another, but bycause God hath thorough his secreete will, and purpose, ordained all things so to be done as they be done. And wee make not God subiecte to chained, and linked causes, but wee make all causes, and al things subiecte to god.

This then, that oure aduersaries wold fray vs withall, was nothing, but lightning out of a basen.

After that I had gon thus farre, two other reasons of theirs, were brought vnto me, which though they may be confuted by that, that I haue already saide, yet I will examine the, bycause

bycause I heare, that they ackno-
lege most strength to be in them. The
first is this: If it had bin gods wyll,
that Adam shoulde sinne, then Adam
shoulde haue wanted free will: but
God gaue him free will, to kepe hys
commaundemente if he woulde, ergo
it was not Gods will that he shoulde
sinne. This reason shyneth to them,
as it were golde, but in dede it is but
gilted latin. For gods will and ordy-
nāce letteth not, but that Adam shuld
do frely, and willingly without com-
pulsion, that he did, neither did Adam
sinne, thorough wante of free will,
and naturall strength. If any did af-
firme, that God compelled Adam to
sinne, the complainte might be made,
that Adam wanted free will. And a
reason mighte be framed against vs
byppon Adams free will. But if God
ordayned, that Adam shoulde sinne,
without compulsion, thorough hys
owne fault, and abuse of hys free wil,
then this reason hath no manner of

force, and the complainte is made
without cause. But you will say, that
there was no faulte in Adam, if that
were necessarily to be done, that hee
did. I denie the consequence. For if
he did willingly breake Gods com-
maundement, as it is euident, with-
out compulsion, there was a faulte
great inough in him. The deuill doth
those things necessarily, that he doth,
and cannot choose but do them, yet be-
cause hee doth them willingly with-
out compulsion, thorough the rage of
his naughtie will, he is iustly to be
damned. So though Adam did that
must needes be done, yet bycause hee
did it without compulsion, thorough
a manifest faulte of his owne, hee de-
serued damnation. For it is not all
one to do a thing of necessitie, and to
do a thing of constrainte. For God
doth good necessarily, and cannot do
otherwise, and yet he doth not good
constraynedly. The deuill as I shew-
ed you, doth euill necessarily, and
can

can do none other, and yet he dothe
not the same constrainedly, but most
willingly. And thus, neither man nor
Deuill can excuse their faulte, by Gods
ordinance, and by necessitie. For
Goddes ordinaunce compelleth nei-
ther man nor deuill, to do ill, and so
leaueth a place to their owne faulte.
For they do that they most desire,
and woulde do none otherwise to
choose. If men wyll see this, they
must put of the old spectacles of fleshy
bleard eyes, and desire of God a
new sight, and to be made egle eyed
of him. Heare now the seconde ar-
gumente. Sinne, and death came in-
to the worlde by the enuie of the de-
uill, and the naughty concupiscence
of Adam in transgressing Goddes
commaundemente, but the enuie
of the Deuill, and the naughtie
concupiscence of Adam, were con-
trarye vnto Goddes wyll: Ergo it
was not Goddes wyll that Adam
shoulde sinne. I graunte that

Adams' naughty concupiscence, and
the devils enuie, are contrary to gods
will, if you meane by gods will, that
God neuer allowed, either the devils
enuie, or Adams' naughtie concupis-
cence. But will you say this, deathe
came into the worlde, by the enuy of
the Deuill, ergo it was not ordayned
by God? Who then ordeyned death,
whether God wold or no? Did God,
as Esay teacheth, ordaine Gehenna,
from yester day, that is to saye, from
eternitie, and not death? As deathe
then came not into the world besides
Gods ordinance, and yet God deligh-
teth not in death, as it is only death,
but as it is the iust punishmente of
sinners, so sin came not into the world
besides Gods ordinance, and yet God
delighteth not in sinne, as it is sinne,
but in that, that he will tourne sinne
hnto. You haue hearde the reasons
that they thinke may be made against
me: heare now how they dissolue my
reasons made against the. In whiche
matter

matter they feately discharge them-
selues, of ouer muche labor. For they
medle but with one of mine, the other
that they say is mine, cam out of their
owne thops, and was neuer made by
me. To shewe that Adams sin came
not to passe besides Gods ordinaunce,
I alledged this sentence of S. iuste
Augustine: Euen in this that they
did against Gods wil, gods wil was
fulfilled vppon them. These wordes
say they, make against your assertion.
For Augustine saith, that the Angels
apostates, and Adam did that that
God wold not. But I pray you, what
say they to this, that S. Augustine
saith: that by the same their acte,
Gods will was fulfilled vpon them.
Here they giue themselves and vs
leau and space inough, to breathe.
They cut the band in sunder, where
the knot is not, as for the knot it selfe
they neuer touch, and yet wolde haue
men to weene, that they haue very
well loosed it. The argument, which

E. v.

they

they forge themselves, and sayne to
be mine, is this. Nothing can be done
in the world besides the will of God:
sinne is a thing, ergo it is not done
beside the will of God.

In this argumēt, they denie the mi-
nor, & say that sinne is nothing. If I
shuld haue made a sillogisme, I wold
haue framed it after thys sorte. No-
thg in the world is don besides gods
wil & ordinance, & Adam sinned was
a thing don in the world, ergo it was
done by gods wyll & ordināce. In the
minoz, whē I say that Adam sinned,
I meane Adams sinfull action, and
dede, and not the qualitie only of A-
dams minde: but in their minoz, sinne
signifieth only a qualitie, and not an
action. Howbeit I may also say tru-
ly of Adams sinne, meaning the qua-
litie, or what soeuer you will call it,
that it was not in him, besides gods
will and ordinance, though God cau-
sed it not, and then frame the syllo-
gisme after this sorte: All that was in
Adam

Adam, was in him by Gods wil and
ordinace, but sin was in Adam, ergo it
was in him by gods will & ordinace.
For it is not all one, to say, that sinne
was in Adam by gods wil & ordinace
& to say, that sinne was in Adam by
Gods proper working. The first say-
ing is very true, & ascribeth no faulte
to God. The second is very false, for it
ascribeth the faulte of Adams fall to
god: from which affirmation, I most
earnestly abhor. And I wold to god
I might be once halfe so farre fro o-
ther faults, as I am farre from that
fratricke imaginatio, & drunkē dreame
of diuelish men. Where they say, that
sin is nothing, you shal vnderstande,
that in scholes this word nothing is ta-
kē two wayes, for nothing negative-
ly, & for nothing priuatiuely. To say,
that sin is nothing negatively, is open
blasphemy. For so men shuld be dam-
ned for nothing at all. But they take
this worde nothing, for nothing pri-
uatiuely, and teache, that sinne is a
priua,

prīuation, and absence of righteou-
nesse, whiche is a destruction of na-
ture, for whiche God abhorreth the
creature, that is defiled therewith. I
graunte they meane so, and teache so,
and so meaneth S. Augustine to, but
seing the vnlearned cannot make a
difference and distinction, of nothing
negatiuely, and nothing priuatiuely,
nor can well vnderstand what priua-
tion is, though they be taught, that
darknesse is the priuation of lighte,
and death of life, our Aristarches should
leauē those termes to scholes, and
teach the people as the truth is, and
as they may easily vnderstand, that
sinne is a qualitie repugnant and cō-
trarie to gods lawes. For they are
better acquainted with this worde
qualitie, than with this word priua-
tion. And Logicians permitte, that
priuatiōs shalbe referred to the same
predicament, that those things be in,
wherebnto they are contraries. As
for example, darknesse is contrary to
light,

light, and light is a qualitie, therefore
darknesse shalbe referred to the same
house. So sinne is contrary to righ-
teousnesse, and righteousnesse is a
qualitie, therefore we shal put sinne
in the same predicamente and rowe,
that righteousnes is in, and say, that
sinne is a qualitie, whereby mannes
nature is corrupte and marred, and
so made worthy to be cast away, and
condemned of God. But now these
good men leaue their reasoning, and
giue vs good counsaile. For they bid
vs bee wary, and forbear to speake
such thigs, as the wicked may turne
to euil. But so we shal cease to preach
the mercies of God. For wicked men
tourne that to euill. For the Papists
say, that by preaching of Gods mer-
cies, we encourage men to sinne. And
some wicked men perchance take oc-
casion thereby in dede, to sinne the
more boldly. But they play the sophis-
ters and take non causam pro causa: For
the very cause indede of mens corrupte
beha:

behauioꝛ is their inward boiling sin-
full lust, and not our preaching.

Wherefore we may not forbear to
speake the truth, bicause euill men
can wꝛing things to euill purposes.
But now let vs com to the lesso, that
these good scolemasters haue given
you, wherby ye are taught to ouer-
throw shortly, and without sweate,
whatsoeuer we can alledge, for the
maintenânce of our sentence. For whē
it is saide, that it was gods wil that
Adam shuld sinne, you must say, that
God suffered Adam to sin, & so forth.
But these sufferers, that tourne all
gods doings into sufferings, preatily
suffer theselues to be begiled, if they
weene, that many will streight way
belceue them. For shall we say, that
god suffered the Iues to conspire Chri-
stes death, whē the holy Ghost saith,
his had foꝛordained it. Whē Micha
saith to Ahab. Lo the lord hath giuen
the spirite of lying into the mouth of
al thy Prophets, is that nothing els
but

but God hath suffered thy Prophets
to lie: Whē god biddeth the lying spi-
rite to go, & to deceyue Ahab, I trove
he doth more, than suffer him to go. I
say not this, as thogh this word suf-
fring might no way be ascribed to god
but I say, that they are euil scolema-
sters, that teach you to turne al gods
doings into sufferings, and yet teache
you not in what sense, you shall take
the word suffering. For suffering is ta-
kē sūdī wais. We may suffer a thing
with our will, and wee may suffer a
thing against our will. He suffereth
also a thing to be done, that medleth
not at al with the matter. And he suf-
fereth a thing to be done, that is cōtēt,
and agreeth that it shall be done. If
they say, that God suffereth Adam to
sin, as one y wold not medle with the
mater, y is plaine sacrilege, & robbeth
god of his honor. If they wolde signi-
fie in saying, y god suffereth Adam to
sin, y he was not y proper worker & au-
tor of his sin, but ordained Adā to sin,
by

by Sathans proper working, & bys
owne faulte, then they meane, as we
mean. And the their maruelous high
lessen is banished into smoke. Now
to make an ende, thus I trust you see
that I stand vnwounded, and vnhurt
against these sore bloudy blowes. If
any man thinke that I haue bin to
quicke against them that be aduersa-
ries in words, and not in meaning, let
him consider, that I haue not had re-
spect to them only, but also to the pa-
pists, whiche earnestly vse the same
weapōs against vs. And further, by-
cause I trauail to mainteine the glo-
ry of my god, which shineth to the da-
selling of wicked mē's ries in the hole
gouernment of the world, I thought
good to vse some quicknesse and liue-
lines of words, to awake & dulnes of
my hearers. God our most mercifull
lord & father, encrease the knowledge
of his prouidence in vs al, arme vs w
patiēce in these miseries, & cōfirme in
vs & hope of a beter state. Amē, amē.

An cr

¶ An Exposition of these
wordes (Leade vs not into tem-
tation.) Made by Bar. Traheron, long
before these former Lectures,
and now added hereto, that
you may know, that he
never saide nor
thought, that God is the authoure
of sinne, as some most falsly,
and vngodly, wold haue
men to weene.

T Eade vs not. &c. God temp-
teth, and trieth men sun-
dry wayes, and to sun-
dry endes. First to begin
with his owne whome
he chose in Christe Iesus, and prepa-
red to euerlasting life before the foun-
dations of the world were laide, he
tempteth and tryeth them to sundry
endes, namely, either to make theyr
bertues whyche hee hymselfe hathe
wrought in them, to shine forth more
clearly, or to open their shame and
naughty

J. J.

naughty corrupte nature, that so afterwarde they maye liue in greater warinesse, and feare of god, and more earnestly desire his helpe, knowing better their owne wickednesse. To the end, whereof, we spake firste, hee tempted Abraham and Job, to bring I meane, their vertues to lighte, and to make them more certainly known. To the other ende, he tempted king Dauid, and S. Peter, and many other, not vtterly to destroy them, but to humble them, to teach them to knowe, and abhorre their owne wickednesse, and to feele more certainly, his great goodnesse, and mercy. And though God vse this temptation to the profite of his cholen, yet they ought to pray, that they may not fall into it. For though it be so, that God of his great goodnesse, maketh oure naughtinesse to tourne to his glory, and our welth, yet the godly ought to abhorre, to committe any thing, where by their God is iustly offended.

But

But you will say, if he be offended
with those our deedes, why bringeth
he vs into them?

With our deedes he is surely offe-
ded, but hee is delighted with that;
that hee bringeth to passe by them,
namely with our humilitie, with our
better knowledge of our owne weak-
nesse, and with our more warie wal-
king afterwarde in due feare of hym.
This tēptatiō, into which God brin-
geth his electe, endureth but a time.

But hee bringeth some into a per-
petuall temptation, bitterly giuing
them vp to Sathan, and hardning
them in wickednesse for ever. The
godly do not pray that they may not
be led into this temptation. For they
haue a sure cōfidence, y they are gods
childrē. For otherwise they might not
eal him father. And if they think that
they be Goddes children, they must
thinke that they be gods chosen. And
bycause they bee Goddes chosen,
they must thinke, that they can be

no more damned, than God can cease
to be God. For whom hee hath once
chosen, them he hath chosen for euer.
Neither can hee repent him of the
thing, that he hath once purposed, nor
change his purpose. For that shoulde
argue some imperfection in him,
which cannot be in the diuine nature.
Wherefore the godly are out of daun-
ger and feare of this temptation. For
they beleue not only that God is
their father, but that he will euer be
their father. For he is father to none,
sauiug to those whome he infallibly
chose before the foundations of the
world were laide, whome in time he
giueth to his some to be saued, and
preserued for euer. For no man can
take them out of his hand, and those
that come to him, he casteth not out.
Wherefore, sith no man, nor deuill can
take them out of his hande by force,
and ith hee hath no will to cast them
out, they are safe, and sure for euer.
But here riseth a greate difficultie.

For

For it seemeth vniust, that God should
leade some into temptation, and har-
den them, and giue them vp for euer
to sinne, and yet punish them for their
sinnes. Neuerthelesse we say, that
God leadeth into temptation, not on-
ly wherby mens vertues are brought
to light, or their weakenesse vitered
to their wealth, which happeneth to
the chosen, but also wherby they are
hardned, & made stiffer in their wic-
kednesse, and giue vp to sinne, which
happeneth to the reprobate. And that
this is so, the scripture teacheth plain-
ly, where we haue, that God hardned
Pharaos harte, and gaue vp idola-
tors to shamefull raging lusts, and
where it is saide to the preacher of
the gospel: Go, and engrosse the
harts of this people, make dul theyz
eares, stoppe their eies, that they see
not with their eies. &c. Certayne
writers, bycause they cannot see how
this may be done iustly, alter the tōg
of the holy Ghoste, & for lead vs not,

they saye, suffer vs not to be led, and
where God saith, he hardened Pha-
rao; they saye, hee suffered him to be
hardened. And so in teaching the holy
Ghosse to speake, they thinke, that
they haue auoided all absurditie, and
inconuenience.

But so in dede they auoid one inco-
uenience with another; yea with an
inconuenience they runne from the
truth. Other better learned say, that
God is greater than mans reason; so
that it is no maruell, if we cannot see
his iudgements thoroughly. For of-
ten times, the deuises of very wise
men, seme vniust, and vniust to vs
at the beginning, and yet when we see
the issue, & ende of them, we are com-
pelled to confesse, that those thinges
were righteously done, that were at
the first thought to be foolish. So when
we shall enter into gods sanctuarie,
and see God, as he is, we shall perceiue
that he neuer did any thing, vniustly,
or vnrasonably, but that hee hath
delte

delte with al me according to the vt-
termoſt pointe either of equitie, or of
mercie. All this is very truly ſpoken.
Howbeit, I ſee not, but that euen in
this life, wee may ſee good, and iuſt
cauſes, that God ſhoulde harden the
reprobate, and leade them into this
valefull temptation. For are not they
worthy to be hardened: And what vni-
righteouſneſſe is it, to harden them
that are worthy to be hardened: For
you muſt vnderſtand, that when the
ſcripture ſaith, that God hardneth
men, the meaning is not that they
were ſoſte before, and that then God
hardened them, for when were they
ſofter. But the meaning is, that God
maketh them harder. And that is iu-
ſtly done: For their former hardneſſe
deſerued to be made harder. In dede
if they had bin ſoſte before, and then
hardened by God, there had bin ſome
place left to a complaint. But if god pur-
poſeth their former hardnes with more
hardnes, he dealeth wth them moſt iuſtly.

This beeing considered, that the
reprobate are neuer softte, but euer
harde, as it is euidente, I see not so
great difficultie in the matter. For
why shoulde not God harden them,
that are worthy to bee hardened, by
reason of their former hardnesse?
Why shoulde not God leade them in-
to perpetuall temptation, and gyue
them ouer for euer, that are worthy
to be led into perpetuall temptation,
and to be giuen ouer for euer. If any
man will say, that it is Gods faulte,
that he softneth not all men, let hym
shew, that God first hardened al men.
If all men first hardened themselves,
what shall constraine him to make
them softte againe. If he will, he sheweth
his mercie, if hee will not, hee
sheweth hys righteousness. But
who shall compell him to shewe hys
mercie, where hee may shewe his ius-
tice. If then hee harden, he doth ius-
tly, if he soften, hee doth mercifully.
By knowledge hereof, the godly shall
haue

haue this profit, that they shal much
more haue in reuerence admiration,
the exceeding great goodnesse of god,
when they shal consider that he vouch-
safed to take them into the number
of those, whome of his mercie hee
would soften, where of his iustice he
might haue hardened them for euer.
Thus I truste, I haue shewed you
iust causes, why god hardneth some,
and leadeth them into suche tempta-
tion, as bringeth with it euerlasting
destruction. Howbeit I denie not,
but that in many workes of God, be-
fore wee can iudge rightly, we must
tary, vntill we may see them altogi-
ther, and not by peeces. For there be
many things among vs here in this
world, which we shoulde iudge il fa-
uored, if we shoulde see but peeces of
them, which being seene together, are
most comely and beautifull. So if we
will see the decent, and comely order
of Gods doings, wee must tarie, till
we may see the whole body together,

and not a leg in one place, & an arme
in another a mile of, and the head as
farre distant. But we may not passe
thus from this matter. For there be
some sentences of the scripture, that
seme to impugne our saying, and to
teache partly that God tempteth no
man, partly that he tempteth no man
to better destruction. Touching the
first, Saincte James saith, let no mā
when hee is tempted saye, that he is
tempted of God. For as God cannot
be tempted of euill, so he tempteth no
man. But euery man is tempted,
while hee is drawen away, and bai-
ted with his owne lust. To this I
say, that Saincte James meaneth
plainely, that God tempteth no man,
as the authoure and worke of sinne,
in him. For God causeth not euill in
a mans heart, and then stirreth hym
to committe that euill in acte, that he
hath caused and wrought in him: but
where as man is euill of himselfe,
thorough Adams fall, and full of bi-

ces, by his owne corrupte nature;
god stirreth him to vtter those secretes
fores, not that God made, but that
mā had by corrupting and poysoning
his nature, which God at the begin-
ning made good. So it is true, that
God tempteth no man to euill, which
hee hath not, but God maketh hym
vtter the euill which he hath, and as
it were, pulleth the adder out of his
hoale. And who can say that that is
not well and iustly done? After this
vnderstanding I take Saint James
wordes. For I will not make hym to
set his head, and to runne against the
euidēt scriptures. For who hath not
red these wordes in the. xxiij. of the
second boke of kings: Gods anger ena-
creased against Israell, and he stirred
vp Dauid against the, to say, go & nu-
ber Israell, & Iehuda. For by that act
as it appareth, Dauid greatly & iustly
offended god, & brought a sore plage vp-
on himselfe & vpō his people. For Da-
uid surely wold trust in the multitude
of

of his people, leauing the confidence,
that he ought to haue had in God on-
ly. Therefore the scripture saith, that
God stirred him to number his peo-
ple, to make his naughty distrust in
God knowne, and to punish the peo-
ple which had offended him with o-
ther sinnes. Howbeit God was not
the author and worker of Dauids
distrust, nor of the peoples sinne, but
moued Dauid to shewe forth that,
whereby al the world might see, that
God iustly punished him. Againe we
haue in the .xii. of the seconde boke of
kings, these wordes. Behold, saith
God, by the prophet Nathan, to Da-
uid after he had committed abhomi-
nable adulterie, and slayne innocente
Urie, I stirre by euil vppon thee, out
of thine owne house, and I will take
thy wiues in thy sighte, and deliuer
them to thy neghbour, and hee shall
lie with thy wiues, in the sighte of
this sunne. For thou hast wrought in
secrete, but I will do this thing be-
fore

foze all Israell &c. Nowe though it
came to passe by gods ordinance, that
Absolon lay openly with Dauids
wiues, yet it is plaine, & God wrought
not in Absolom that vile adulterous
minde, but vsed that naughty minde,
that Absolom had, to punish Dauids
shamful adulterie and murder. Tou-
ching the seconde matter, that God
tempteth no man to euermlasting dam-
nation, some alledge the prophet E-
zechiel, where God saith: I will not
the death of a sinner, but rather that
he shall tourne and liue. And Sainte
Paule to Timothe: God will haue al
men to be saued.

To these scriptures, this is myne
answere. Where god sayth in Ezechi-
ell, that he will not the death of a sin-
ner, wee must vnderstande it of those
sinners, whom he hath chosen befoze
the beginning of the world to be con-
uerted, and to liue. For it is euidente
by S. Paule, that God hathe some
vessels of wrath, or dayned to destruc-
tion,

tion, and therefore he giueth them by
for euer to walke in their sinnes,
and in them punisheth one sinne with
another. If any man thinke it vniust,
that God shoulde ordaine some to de-
struction, and punish sinne with sin,
let him shewe, that they were not
worthy to be ordained to destruction,
and to be so punished. God then will
not the life, and conuersion of those;
whome he hath appointed to destruc-
tion. For then his will shoulde be a-
gainst his owne decree. Wherefore
as I said, we must vnderstande, that
he willethe the life, and conuersion of
them whome hee hath appointed to
saluation, and of none other. For
when S. Luke saithe, that as many
beleued, as were appointed to euer-
lasting life, he teacheth thereby, that
the rest which beleued not, were ne-
uer appointed to euerlasting life. And
who can saye, that it is gods will to
saue any besides his owne appoint-
mente? If any man will take these
wordes

words, God willet h not the death of
a sinner, for God delighteth not sim-
ply and absolutely in the deathe of a
sinner, but for a certaine respecte, the
hebrue worde, Kaphets, which Ezechie
el bleth is, Chal fauoure & helpe their
vnderstanding. I know in dede what
maner of obiection some rauing vn-
learned spirits make against this vnder-
standing, but it may be assoone co-
futed, as rehearsed. For they say, that
god willet h nothing, wherein he deli-
teth not. For wii say they, being a po-
wer of the mind, which hath hie free
working in chosing & desiring, or in
refusing and not willing, willet h no-
thing but that wherein it delighteth.
These silly soules cannot make a differ-
ence betwene willing of a thig for it
selfe, & willing of a thig for a certaine
purpose, & not for it selfe. If their say-
ing were true, mē in a tempest might
not cast their goods into the sea, for sa-
uig of their owen liues, vnles they de-
lited in h losse of their goods. Judges
might

might not with the eyes to be hanged,
vnlesse they delighted in their hang-
ing, and so the first poore men should
be very noddies, and all iudges plaine
murderers. Yea, so they affirme
that God could haue no will that his
soulme should be tormented, vnlesse
he delighted in his tormẽte. And then
they say, either, that Christ was cru-
cified whether God wold or no, and
against his decreed will and ordi-
nance, or els they assigne to God that
I abhorre to vtter for the falsnesse of
it, and abomination. But we will
comber oure selues no farther wyth
such dotings of brainicke men.

Touching the wordes of Ezechiel,
they may be also shortly thus vnder-
standed, that Gods will is not, that
any sinner conuerted, and repentant,
shall die. Where Sanct Paule saith,
that God will all men to be saued, he
fighteth not against himselfe, but
meaneth that God hath chosen some
of all sorts and states, whome he wil
bring

bring to the knowledge of his truth.
But bycause we cannot know certainly
which they be. S. Paule biddeth
vs pray for all sorts of men, for kings
and noble men, which yet seeme far-
thest from God and godinesse. For
God among all sortes of men hath
some whome he will saue. And thys
is no new exposition, though new
men be it. For this is an old woꝛde,
and well knowne sentence. Distributio
est, non pro singulis generum, sed pro generi-
bus singulorum, quia de qualibet conditio-
ne hominum aliquos predestinauit ad vitam:
Which woꝛdes teach, that Gods wil
is to appointe to life, and saue some of
euery sorte and condition, and not e-
uery one of all sortes and conditions.
And surely it is mere madnesse to say,
that God will saue more than hys
sonne wold pray for. The woꝛdes of
hys sonne whose will agreeth wth
the fathers in all things are wel kno-
wen. I pray not for the world, saith
he, but for those whome thou hast gi-

uen me. Why it is not Gods will to
saue all, I know not thoroughly: that
it is not his will I know: & I know
that whome soeuer he cōdemneth, he
condemneth iustly. And herein I ap=
peale to the consciences of all men.
For no man liuing in the worlde, can
auoide, but that he shall bee constray=
ned to graunte, that there is in hym
most iust matter, and most iust causes
of damnation. For all men are defiled
with sinne, and sinne was not in them
by their creation, but they pulled it
vpon them, and wrought it in them=
selues, declining from their first state.
So all men are worthy, to be leste in
the puddel of the filthy sinnes wher=
in they haue willingly drowned the=
selues, and in the ende to be damned.
And so God is iust, if he giue them o=
uer in this life, to t wickednes, wher=
of the very cause and roote is in them
selues, by their owne procuremente,
and if he appoint them to euerlasting
punishment after this life, whiche
they

they haue iustly deserued thorough
their manifolde horrible offences.
Nowe I wold tarie you no longer,
sauiug that as often as we speake of
this matter, rude men rushe in, and
think to roote by all with their twi-
fold snoutes. For if it be so that God
hath alredy foreappointed whome he
will saue, and whome hee will con-
demne, then say they, preachings and
exhortations be vaine, and superflu-
ous, and it skilleth not how men liue.
For the reprobate can no way be sa-
ued, and the chosen can no way be dā-
ned. Herebinto the godly shall aun-
swere, first that it is not superfluous
to preach to the reprobate, for therby
their damnation is made iuster, and
they are driuē farther from all excuse.
And to the chosen it is right frutesfull:
For therby it pleaseeth god to awake
their sleepe sluggishnes, & to quickē
their dul members. For God worketh
two wayes in them, by his spirite
within, and by his word without. By

his spirite hee lightneth their darke
minds and new frameth their croked
harts. By his word hee spurreth the
foze ward, and inflameth them to de-
sire, and to seeke newnesse of life. If
then God will vse his word as an in-
strument, when he will shew the effi-
cacie, & mighty working of his hand,
with what face can any man say, that
preaching is superfluous to the cho-
sen: If God will that way prepare
them to his farther working in the,
shall any man forbidde him to vse the
means that seemeth good to him: Se-
condly, where they saye, that it shall
not skill how men liue, we will desire
them to vnderstande, that the repro-
bate, thorough their wicked life, and
heaping of sinne vppon sinne, make
their damnation and tormente more
griuous. And as for the chosen, they
study not indeede to liue wel, that they
may wonne heauen, but they study to
liue well, because heauen is already
theirs, They labour not to make
them-

themselves Goddes Childzen tho-
rough good workes, but bycause they
bee Goddes Childzen therefore they
worke well. They saye not bycause
we are already saued, we will do no
good workes, but they saye, bycause
wee are saued therefore we will stu-
dy to do good workes, and to shewe
ourselves thankfull to him, who of
his onely mercie hath saued vs.
For they knowe that they are ap-
pointed to Goddes kingdome, and
saued to this ende, that they shoulde
glorifie their heauenly father tho-
rough good workes, and be fashio-
ned after the image of hys sonne,
and not to wallowe themselves in
filthy lusses, but to flue in puritie,
and holynesse before **G O D** theyr
Sauoure, who renueth, and refoz-
meth all those with his holy Spi-
rite, whome hee hath forordayned
to enioie his kingdome everlasting-
ly. Wherefore these wilde bores
weare their tusks in bayne againste
this

this aduante, whyche maye bee
hitte, but neuer hurte. Thus
much I had to say to you
at this time: giue God
the gloze.

Amen.

(..)

FINIS.

This note I standeth for, that
is to say.

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